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THE GOSPEL ACCORDING TO DARWIN. By WOODS HUTCHINSON.
Chicago: Open Court Pub. Co. Pp. viii+241. Paper, \$0.50.

THE author disclaims any purpose to furnish a system of ethical or religious thought, or the germ of a new religion. His is merely "an attempt to get a bird's-eye view of a few of the influences affecting human hope and human happiness from the standpoint of that view of and attitude toward the universe which is best expressed by the term Darwinism." He seeks to show that this attitude possesses a broad and secure basis for courage and happiness in the present and hope for the future. He would have us believe that the natural is as wonderful, as beautiful, as divine as the supernatural. "Darwinism has no quarrel with religion, only with its excesses."

Some of the chapters are devoted to such topics as these: "The Omnipotence of Good," "The Holiness of Instinct," "The Beauty of Death," "Love as a Factor in Evolution," "The Value of Pain," "*Lebenslust*."

Not denying the gospel of Plato, which places the emphasis on reason and salvation by *Gnosis*, and not denying the gospel of Jesus, which places the emphasis on moral will and salvation by *Pistis*, moral faith, the author would make the gospel of Darwin, which emphasizes the right and worth of instinct, appetite, passion, and the function of these even in salvation itself, complementary and corrective of the former two. If Plato found divinity in the intellect, and Jesus in the feeling and willing side of human nature, Darwinism finds divinity also in human instincts and impulses. The function of reproduction is as divine and holy as that of prayer, for example. Even pleasure has a right to be for its own sake, end as well as means. God in all life, even in what men in their asceticism and false spiritualism have affected to despise and to put outside the pale of religiousness—that is the message of this book. The author has rendered a real service. To be sure, in my opinion, honoring and trusting instinct as he does, he is inconsistent in discrediting the instinct of immortality. His doubt on this subject colors and saddens the whole discussion. While the reviewer cherishes an immortal hope and can say something, not to prove, but to justify it, he yet recognizes that the effects of belief in a future life as conceived by not a few have often been and still are injurious to the moral and practical life of the present. It is possible for this book to render a service as a corrective at this point also. All in all, "the message of the gospel according to Darwin is in truth good news, glad tidings." It is the merit of this book to have made

that proposition good. It is a book that the preacher and teacher should read.

GEORGE B. FOSTER.

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FOUNDATIONS OF KNOWLEDGE. In three Parts. By ALEXANDER THOMAS ORMOND. New York: Macmillan, 1900. Pp. xxvii + 528. \$3.

FOR two reasons this is one of the most noteworthy books of the year in the subject of philosophy. First, the author, like Mr. Bradley, Mr. Bosanquet, Professor Royce, and others, refuses to join any school of thought, and seeks to prove that reality, the absolute or the transcendent, by whatever name it be called, is not truth or goodness or beauty, but a unity of the three. Secondly, while recognizing and using the psychology of the day, he believes that it merely lays the foundations of philosophy. As against what he regards as the one-sided philosophies of Hegel and Spencer, he returns to Kant, with a leaning to Lotze. Not that he accepts Kant, but finds in him the most consistent precursor of the modern psychological view that truth is to be obtained by an analysis of primary psychical conditions.

After an interesting historical retrospect, and critical references to sensationalists, rationalists, mystics, dialecticians, ontologists, and Mr. Bradley's *Appearance and Reality* ("one of the most notable contributions to contemporary metaphysics," p. 30), Professor Ormond, following Professor Dewey, argues that the simplest possible psychical state contains all the fundamental elements of experience, namely, discrimination, purpose, and feeling. "Just as it is possible to prove the absurdity of postulating absolute homogeneity of any state of matter that can be conceived as actual, so the supposition of an absolutely homogeneous consciousness, if we attempt to conceive it as real in any given case, will prove to be self-contradictory" (p. 37). Starting from the primary pulse or germ of conscious activity (Part I, chap. iv), the author proceeds (Part II) to evolve the "structural terms" or "categories" of knowledge. He passes in review in successive chapters space and time, quantity and quality, cause, substance, and community or interaction, treating the "presentative" or "reflective" categories before the "volitional" or "dynamic." The theory that cause is, "from the genetic point of view," volitional is at least curious. "A boy or a savage endows things [which resist his will] with wills, and translates their experience into an exact counterpart of his own. . . .